

Expediting Victory is not allowed and not Praiseworthy



Shaykh Abū Sufyān As-Sulamī (Turkī al-Binalī) (تقبله الله في الشهداء)

DĀR AT-TAWHĪD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Foreword

All praise belongs to Allāh. We praise Him, seek His aid and forgiveness. We seek refuge with Allāh from the evils of our souls and the evils our deeds. Whomsoever Allāh guides then no one can misguide him and whomsoever Allāh leaves to stray no one guide him. I bear witness that there is nothing worthy of worship except Allāh, having absolutely no partners. And I bear witness that Muḥammad is His slave and His Messenger. May the Ṣalāt and Salām be upon him, his family, and his Ṣaḥābah until the Last Day. As for what follows:

We ask Allāh (ﷻ) to make it beneficial for the Muslims, and we ask Allāh to accept the Shaykh among the martyrs and righteous people for his Jihād with the pen and with the sword.

Your brother Abū 'Abd Allāh Al-Maghribī
17 - Rabī' Al-Ākhir 1443 AH

Shaykh Shaykh Abū Sufyān As-Sulamī (تقبله الله) starts speaking:

The Prophet (ﷺ) condemned expediting on many occasions. And from the occasions he condemned expediting in, is 'Expediting Victory'.

A man will continue to get afflicted, and he won't see the results of his deeds. And a group will continue to get afflicted with defeat on defeat, and death, and banishment, and narrowness and imprisonment, while victory and relief did not come. Relief is delayed on the people.

He then might walk twisted paths in order to achieve the result, he flatters, he patches and he walks the forbidden paths and also the Kufri paths.. Why? So that this alleged victory is achieved!

So Victory wasn't achieved by means of Al-Jihād, so he starts seeking it in legislative parliaments and we seek refuge with Allāh from it, and in other twisted and forbidden paths, rather they are paths of Al-Kufr!

Why? He says: 'The result is Praiseworthy. It didn't come when we carried the weapons, maybe it will come by walking this path.'

We say: 'What was built upon falsehood, is false! And that we are all killed and not a material victory is achieved, is better than abandoning the Path [of Jihād]. '

So what if we abandon the Path and walk a forbidden path? And what if we abandon this Path and start walking a path of Kufr and Shirk and we seek refuge with Allāh from it?

Isn't expediting at that moment to be blamed? It will be blamed by the Lord of the Ka'bah!

The Prophet (ﷺ) said, like it's mentioned in a Hadīth reported by Al-Bukhārī, that Khabbāb ibn Al-'Arrāt (رضي الله عنه) was whipped and tortured to the point that his back was dripping with blood and pus. Until his back was dripping from all the whipping and burning and similar!

He came to the Prophet (ﷺ) and he didn't come to him carrying two phones and with his riding animal that was the best of the best. Rather he didn't even come to him walking on his feet, he came to him crawling, crawling from pain, aches, the beatings, the abuse and torture.

Did he say to him: 'O Messenger of Allāh (ﷺ) we want to walk other paths in doing Da'wah, let's change so these people will answer our call. They (Quraysh) said to you: 'You can be our king' So why didn't you say, 'Yes I'll be your king', and all these tragedies will come to an end?'

No, Allāh forbid! He didn't say that (رضي الله عنه). He merely said:

أَلَا تَسْتَنْصِرُنَا أَلَا تَدْعُو اللَّهَ لَنَا يَا رَسُولَ اللَّهِ

'Will you not pray for victory for us, will you not pray to Allah for us?'

He (رضي الله عنه) didn't say: 'Seek refuge with the United Nations' Allāh forbid!' Turn to Allāh and make Dū'ā to Allāh for us to grant us a swift victory!

So the Messenger of Allāh (ﷺ) became angry, just for this he became angry so he sat up because he was leaning, so what if he was asked to give up on some principles? And what if he was asked to take other paths?

He merely asked for expediting victory, so the Messenger of Allāh (ﷺ) became angry and said:

كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ، فَيَجَاءُ بِالْمِنْشَارِ،
فَيُوضَعُ عَلَى رَأْسِهِ فَيَشَقُّ بِأَثْنَتَيْنِ، وَمَا يَصْدَهُ ذَلِكَ عَنْ دِينِهِ، وَيَمْشِطُ بِأَمْشَاطِ
الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصْدَهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهُ
لَيُتِمِّنَ هَذَا الْأَمْرَ

“Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail.”

And then he said:

وَلَكِنَّكُمْ تَسْتَعْجِلُونَ

“..but you (people) are hasty.”

So is expediting on occasions like these praiseworthy or blameworthy? It's Blameworthy!

